

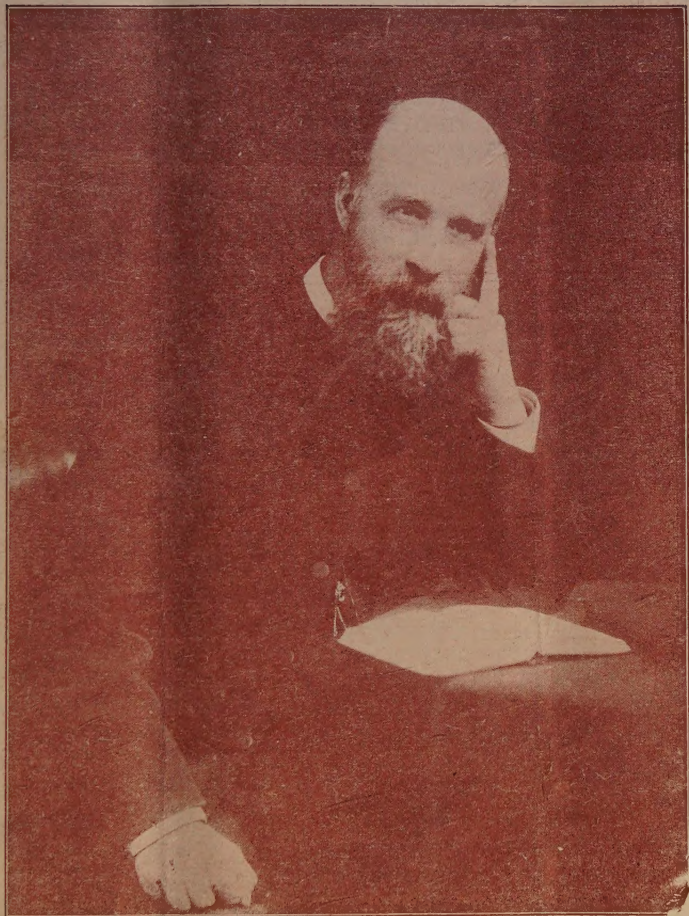
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# THE KOREA MISSION FIELD



REV. JOHN ROSS, D.D.

PIONEER TRANSLATOR OF THE NEW TESTAMENT INTO KOREAN.

SEOUL

SEE PAGE 314.

KOREA

# THE KOREA MISSION FIELD

## A MONTHLY MAGAZINE.

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**EDITOR.**—Rev. ALLEN F. DECAMP.

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# THE KOREA MISSION FIELD

VOL. XI.

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## EDITORIAL PAGES.

### Closer Relations.

Acquaintance and Salvation are synonymous words,—  
“This is life eternal that they might know Thee the only true God and Jesus Christ Whom Thou hast sent.” Likewise, acquaintance of good men delivers from the waste of suspicion and fear engendered through misunderstanding. Happily, the missionaries of Japan and Korea, through more intimate acquaintance in recent years, are drawing closer together. This condition has been induced, partly, by a mutual exchange of fraternal delegates at the annual meeting of the Federated Missions of Japan and of the Federal Council of the Missions of Korea. Last September the Federal Council of Korea welcomed as delegate from Japan, Dr. George M. Rowland the spirit and tenor of whose message evinced that he was a fraternal visitor not alone in name but in deed and in truth. The initial article of the present issue is the first half of Dr. Rowland's address and indicates the points concerning which Korean missionaries have been able to instruct and hearten their brethren in Japan, while the latter half, which will appear next month, indicates the problems for the solution of which the brethren of Japan, because of more protracted experience, may be able to assist their Korean brethren.

Another evidence of ripening friendship between these bodies is seen in the fact that last year they co-operated in producing the annual missionary year book hitherto called “The Christian Movement in Japan,” but which now bears the more comprehensive title “The Christian Movement in the Japanese Empire,” in which the missionary enterprises and methods of that realm are treated by experts in a comprehensive manner.

That this coming together of the missionaries into yet vitaler relations may be facilitated and accelerated we suggest that the missionaries of Korea, who have not done so already, make themselves a Christmas present by subscribing for the *Japan Evangelist* and that the brethren of Japan reciprocate by treating themselves to *The Korea Mission Field*. We wish to state that *The Japan Evangelist* is not only a bright and stimulating missionary periodical well worthy of a welcome to our homes, but that especially now, when the three years Evangelistic Movement in Japan is on, of which it fully treats, none of us can afford to forego its inspiration calculated to make us “helpers together in prayer” for the furtherance of that great enterprise.



## THE CHURCH MILITANT, WAR AGAINST WAR.

## V.

## WORLD CITIZENSHIP.

Upon John Wesley's memorial tablet in Westminster Abbey is inscribed his startling assertion "The World is My Parish." These are the wonderful words of a wonderful man! That our world indeed moves rapidly forward is attested by the fact that world citizenship is the only sort that enables anyone to live adequately at the present time. Genuine, up-to-date manhood can be attested to-day only as one is able to say "Though I am a citizen of England or, though I am a citizen of the United States, nevertheless, I am more truly and more vitally a citizen of the world." If to anyone this test seems ideal and therefore impossible, we remind such that from its beginning this has been the real meaning, in terms political, of Christianity. This is attested by the teaching of the Master, "Our Father which art in heaven." Miss Jane Addams is a conspicuous example of world citizenship. Though a woman, without a husband and without the franchise she, on the ninth of April last, in Carnegie Hall, New York, she was acclaimed by three thousand of her fellow countrymen, "Miss Addams, First World Citizen!" "An armed peace" fostered instead of preventing a world war which broke upon us over a year ago. Any effort to arrest that catastrophe does not seem to have been seriously entertained by men, unless we except the unavailing efforts of the Pope. The Protestant Church was too dismembered to think of attempting it. The Socialists, awakening to consciousness, were astonished to discover themselves to be more patriotic than Socialistic, while the Labor Unions of the world counted less than the small dust in the balance. The most that men could attempt was to devise methods for procedure at the conclusion of the war, which shall foster international conservation and rehabilitation.

We have heard very much of "The man behind the gun" but too little of the woman behind the man. The solidarity of womanhood was demonstrated last Spring when the women of Europe, including those of the belligerent nations and those in the United States emerged on the stormy surface of affairs and through prominent representatives rendezvoused at the Hague to concert measures for the cessation of the wholesale slaughter of their husbands, sons, brothers and lovers. This conference of elect women, including a group from the United States, of which Miss Addams figured most prominently, held a three days conference at the Hague during which they not only formulated resolutions looking toward the substitution of negotiations for war processes but, before disbanding, appointed two committees to carry those deliverances to all the Chancellories of Europe and to the President of the United States of America. The committee deputed to visit the more northern nations consisted of four women, one from the Allies, one from Germany and two from neutral countries while the other committee consisted of Miss Addams and a comrade from another neutral nation. These two women visited nine of the European governments including



those at London, Berlin and Vienna, interviewing in each the Chancellor and the Minister of foreign affairs, who welcomed them with the seriousness and the consideration befitting queens. Colonel Roosevelt might belittle and ridicule this women's effort but none of the representatives of the nations visited did this. To one of the prime ministers of Europe Miss Addams said, "It probably seems to you very foolish to have women going about Europe in this way," and he replied: "Foolish? Not at all. These are the first sensible words that have been uttered in this room for ten months. That door opens, from time to time, and people come in and say 'Mr. Minister, we must have more men, we must have more ammunition, we must have more money. We cannot go on with this war without more of something else,'" and he continued: "At last that door opens and two people walk in and say, 'Mr. Minister, could not negotiations be begun.'"

In her address in Carnegie Hall Miss Addams sought to present some of the *impressions* made upon her committee during its tour.

First. One everywhere heard the same identical phrases uttered descriptive of the causes of the war, indicating that each of the warring nations is fighting in self-defense; to preserve the traditions and ideals which are dearer to them than life, from those who would injure or destroy them.

Second. In practically all the foreign offices we visited and especially two of them that I supposed to be leading, one on one side and one on the other side of this conflict, the men said, again in very similar phrases, that a nation at war cannot make negotiations, or even express a willingness to receive negotiations without the enemy construing the same as a sign of weakness which would discount our interests in the terms of the final settlement,—but if neutral nations, who command the respect of foreign offices, would repeatedly and persistently present propositions, there is none of the warring nations but would be glad to receive such service.

Third. While all in each warring nation are united in prosecuting the war, at the same time, all are anxious to have it cease; still, in every nation there are two lines of approach to the goal of peace. The military party believes that the matter can be settled only on a military basis, by fighting it out to the bitter end. The other party believes in negotiation and that to trust all to military procedure will more and more intrench the military and imperil all safeguards of civil life and civil government, which may become impossible of reinstatement after the war shall be over, even for the side where the victory shall have been won. The present military rule with its censorship of the press makes it impossible for the people to know how their neighbors are thinking, and difficult to co-operate, because the military has full swing. This general or widespread feeling and belief gave pertinent force to the visiting women's question, "Why not begin negotiations now?"

Fourth. That this is an old man's war is a belief very generally prevalent. That somewhere in the high places of the State and of the Church, elderly and middle aged people had established themselves and



had persuaded themselves that this is a righteous war, while the young men, who are doing the fighting and the dying, did not want the war because they did not believe in it. While Miss Addams does not claim to substantiate this but gives it as an impression, nevertheless she affirms that though not the universal belief she heard it everywhere and she presents a few details. In Switzerland she met a young German who had been shot through the lungs and had been sent to Switzerland to be cured and who expected soon to return to the trenches and to die there. He declared that during his three and a half months service in the trenches he had never once shot his gun in such a way as could possibly hit another man. He declared that the same was true of his brother who was an officer (whose name and rank he gave) and of dozens and dozens of young men whom he knew. Miss Addams stated that a nurse, at the head of a hospital in a German city, gave her a list of the names of five young men who had been cured in her hospital who committed suicide, not from fear of death but because they feared, if they returned to the trenches, they might be put in a position where they would have to kill somebody else. Similar stories were told them in France, and in all the countries there is a surprising number of young men and of older men who will not do any fatal shooting because they believe it is not right, and that no-one has a right to command them to do it. Miss Addams speaks of the universities of England as being depleted of young men and in order to be perfectly fair, on this point, quotes from the letter of a Cambridge student who had gone to the war, said letter having been published in the Cambridge Magazine at Cambridge University, to wit, "The greatest trial that this war has brought, is that it has released the old men from all restraining influences, and has let them loose upon the world. The city editors, the retired majors, the amazons"—women are included you see—"and last but not least, the venerable archdeacons have never been so free from restraint. Just when the younger generation was beginning to take its share in the affairs of the world this war has come to silence us, permanently or temporarily as the case may be. Meanwhile the old men are having field days of their own. In our name and for our sakes, as they imagine, they are doing their very utmost, it would seem, to perpetuate by their appeals to hate, to intolerance and revenge, those very follies which have produced the present conflict." In this connection Miss Addams stated, "One of the leading men of Europe, whose name you would instantly recognize if I felt at liberty to give it, said, 'If this war could have been postponed ten years,—I will make it safe and say twenty years, war would have been impossible in Europe because of the tremendous revolt against it in the schools and universities.'"

We are reviewing Miss Jane Addams' address in a very cursory way, in the hope that our readers, who have not done so, will procure and read it *in toto*, but before closing we will name the procedure which she suggests as best calculated to end the war on the basis of negotiations. We quote Miss Addams *verbatim* in what follows:

"If men could be brought together who had international experience,



who had had it so long and so unconsciously that they had come to think, not in nationalistic terms but in the terms of the generation in which they were living, whether concerning business or labor or any other thing which has become tremendously international; if they could be brought together and could be asked to put the very best mind they had, not as they represented one country or another, but as they represented human life and human experience as it has been lived during the last ten years in Europe, upon the question as to what has really brought about this situation—Does Servia need a seaport? Is that what is the matter with Servia? I won't mention any other warring countries because I might get into difficulties, but is this thing or that thing needed? What is it from the human standpoint, from the social standpoint? Is it necessary to feed the people of Europe who are, as you know, so underfed in all the southern portions of Europe. Is it necessary to feed them to get the wheat out of Russia? In Heaven's name then, let us have more harbors in order to get the wheat out of Russia. Let us not consider it from the point of view of the claims of Russia or the counter claims of someone else, but let us consider it from the point of view of the needs of Europe—I believe if men with that temper, and that experience and that sort of understanding of life were to begin to make propositions to the various governments, which would not placate the claims of one government and set them over against the claims of another government, but would look at the situation from a humane standpoint, I am quite sure, I say from the knowledge of dozens of men in all of the countries who talk about the situation, that that sort of negotiation would be received. That does not seem an impossible thing, does it?"

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## ADDRESS OF DR. GEORGE M. ROWLAND OF SAPPORO, JAPAN.

FRATERNAL DELEGATE FROM THE FEDERATED MISSIONS OF JAPAN  
TO THE FEDERAL COUNCIL OF MISSIONS IN KOREA, IN THE CENTRAL  
PRESBYTERIAN CHURCH, SEOUL, KOREA, SEPTEMBER 1ST, 1915.

Brethren and Sisters of the Federal Council of Missions in Korea:—

I deem it a very great privilege to be welcomed among you here in this your annual conference, to share in your fellowship, and to become a little better acquainted with some of your problems and methods.

I deem it also a privilege and honor to be the bearer of the greetings of our Conference of Federated Missions in Japan to your honorable body. We greet you affectionately in the Lord. We greet you cordially as fellow workers in His vineyard. We want to fraternize with you and become close friends with you. We want to meet together, to talk together, to pray together with ever-increasing intimacy.

And if one may judge from the cordial expressions of some of my



colleagues, we from the Japan side are more and more feeling the intimacy and helpfulness of the individual personal relations. You brethren here are reputed to be "a warm-hearted, cordial company of people." And I have personal evidence already that you fully deserve the reputation.

I want to begin what I have to say by giving a few personal messages and by assuring you, brethren, that if there is any way in which we of Japan can serve you over here, it will be our greatest pleasure to do so.

For example, one brother, of our Aoyama Gakuin, who is one of the prime movers in the plans for the Christian University in Tokyo, wrote me a few days ago, as a part of his message to you, "Emphasize the fact that the Christian University we are planning is for the whole Empire and we want to make it a truly helpful institution for Korea too."

The Union Christian College for Women, which is perhaps nearer its realization than the University, will be another institution of the same sort, *for the whole Empire*, I am sure its doors will stand wide open for your promising girls who are wanting a college education.

Let us serve you in these institutions, brethren, and at the same time may we not hope to have help from you in perfecting them? Give us, perhaps, of your best for our faculties.

We have also a new Christian Literature Society that really makes me wonder how we have done evangelistic work, hitherto, without it. Dr. S. H. Wainwright is an adept at producing, and getting others to produce, timely Christian Literature. And Dr. E. N. Walne knows how to make that literature work when it comes from the press. Those two men are serving the rest of us, especially those of us who are engaged in Evangelistic work, most effectively. And they would be delighted to serve you too, at least as far as you can use the Japanese language for evangelistic purposes. And if you can point out other ways in which we can serve your cause, we wish you to feel free to command us.

And now, besides the advantages of our mutual fellowship, surely greatly promoted by this interchange of fraternal delegates to our respective Annual Meeting, and over and above any service we may possibly render you through our Literature Society, our College and University or in any other way, are there not points in which we can learn from one another?

We are learning from you, First, *practical comity*; co-operation by division of territory. It was a surprise to me, four years ago, to see how completely your larger missions have divided up territorially your pre-eminent responsibility. And I was glad to get from one of the brethren a hand-made map—he had it prepared purposely for me—showing these geographical divisions. I had never seen the like of it in any mission field. Now, that green map in the "Christian Movement in Japan" for 1914 tells the story to all Japan, and more or less widely to the whole world. Your plan is bound to save a great deal of overlapping and waste. And the way you preserve those geographical boundaries by the transfer of membership from one communion to another where a communicant



moves from one territory to another, is certainly altogether admirable. This is a great accomplishment—a real contribution to the science of missions.

Such a plan I fear could not be worked *in toto* in Japan. But we have learned from your experience. And in our own way we are actually preventing overlapping and waste as never before—we foreign missions at least. And I think the independent Japanese churches are being somewhat influenced in the same direction.

*Self-support.* The forwardness of your churches in Korea in the matter of self-support is known throughout the whole world. And it is an object lesson to missionaries not only in Japan but as well to those in all foreign mission fields. I think it has been an encouragement and stimulus to us in Japan though we ourselves have long been working on the same lines, as witness, *e.g.*, the fact that the *Kumi-ai* Body, with which I am most closely associated, has more than seventy self-supporting churches which in turn themselves contribute the funds necessary to carry on missionary work in help of a dozen important centers; or to take a more local illustration, the Sapporo church, of which I am a member, being 20 years old and having a membership of 300 of whom only 200 are resident members, built a new church edifice two years ago at a cost with site of 13,000.00 *yen*. This was done without appealing for aid to any outside source; and the edifice was dedicated free of debt in November, 1913. Its annual budget is 1,700.00 *yen* and its annual contribution to the *Kumi-ai* Body for missionary and administrative purposes together is 170.00 *yen*. For such results in self-help we are grateful; your good example in Korea may have helped us, at least indirectly, in attaining unto it.

*Bible Study.* Grounding in Bible knowledge is a point where you easily excel us, to our great regret. Your classes for Bible study where large numbers gather together and continue in study and in prayer for a week or two and then go out to evangelize their fellows is a form of effort which it has not been given us largely to enjoy. Perhaps the fault has been ours. Perhaps we have not taught aright. But it may be due in part to the fact that the Japanese read many things. The lay members read their Bibles; but they read even more, papers and magazines and books about Christianity. The new philosopher, the new theologian, the new religionist has his day in Japan and for a time his name is heard on the lips of every layman who has not sufficient culture to thoroughly understand what he reads. Tolstoi had his day. Then came Bergson and Eucken. And now we hear Tagore in the remotest country districts. I myself have tried the plan of a daily Bible study for a week or more with a congregation but I never met with great enthusiasm on the part of the people. The (Japanese) pastor of the church of which I am a member has some four or five classes a week for Bible study—he appreciates the need of grounding in the Scriptures—but I suppose the average attendance at his classes, out of a resident church membership of 200, would lack a good bit of being ten persons. Your success, brethren, in this line is away beyond us. We cannot attain unto it. At least we



have not yet attained unto it. But we joy with you. We appreciate that this Bible work is fundamental. And we press on as best we can.

*(Concluded in next issue.)*

## THE FEDERAL COUNCIL.

The Annual meeting of the Federal Council of Missions in Korea met in the Central Presbyterian Church, Seoul, Wednesday, September first; and continued in session through Friday of the same week. Officers L. B. Tate of the Southern Presbyterian Mission, Chairman; W. G. Cram of the Southern Methodist Mission, Secretary.

It was a strong body. All the Missions were fully represented. This has not always been true in the past. Then a special cause for gratitude was the substantial unity that characterized all the discussions and conclusions reached.

Dr. George M. Rowland of the Federated Missions in Japan was present and gave a splendid address. He named among the things Japan has learned and is learning from Korea the following. First of all fidelity to the word of God. They have had some sad shipwrecks by those who began with what is misnamed liberal views and ended with an uninspired Bible and a Saviour robbed of His deity. Then too, in the matter of self-support for the Church. The speaker intimated that Korea may learn from Japan in the matter of self-control. He quoted an early Missionary as saying that Japan learned more by breaking away from foreign control than she ever could have learned in any other way. He outlined the Evangelistic Campaign that will run thro three years, saying it will cost 50,000,000 *yen*. Of this amount 25,000 *yen* will be given from America and 12,500 *yen* each, by the Missionaries and native Japanese.

The Council after full discussion decided to begin a Union Christian paper, for all Korea. The funds for starting it (4,000 *yen*) will be loaned from the Hymn Book fund. The Tract Society will manage the paper—thus insuring thorough business methods. Both the Methodists and Presbyterians felt that their denominational papers had not been accorded such a measure of success as to warrant continuing them. This new paper will be the only one (theological papers excepted) that will be published by the co-operating Missions. The new paper will appear January first. With the strong Committee in charge of it and its opportunity to fill a much felt want it should soon become a power for good in Korea, thus furnishing an additional evidence of the unity that marks Korean Missions.

The new Government Regulations on religious Propaganda were a matter for serious consideration. A committee from the Council waited on the Director of Home Affairs from whose office these regulations come. After full discussion on all the points of real concern, the committee reported that the Government had no intention of harassing or em-



barrassing the missionaries in their work, but that the new regulations, primarily, had in view those who seek to impose on the Government by escape from payment of taxes, and also such bodies, as Mormons, whom the Government might wish to exclude. These regulations are meant to give such power. The matter ended in the Council by the committee being instructed to put in writing the substance of the interview as reported to the Council and submit the same to the Director of Home Affairs and, after having been passed by him as correct, to send a copy of the same to all Missionaries in Korea for their use in meeting local officials throughout the country. It is believed that here a service of real value has been rendered by the Council that could hardly have been performed in any other way.

The matter that consumed most of the time and thought of the Council was that of the Schools and the new regulations for the same. There was no thought of minimizing the fact that the situation in regard to our Schools in Korea is one of extreme gravity and needs to be handled with great wisdom and patience. After a very full and free interchange of thought upon this matter a vote was taken expressive of the mind of a large majority of the delegates present, in view of the fullest light obtainable up to that moment, which expression the Secretary of the body was directed to forward, as matter of information, to the Educational Senate of Korea, into whose hands the whole matter was committed for further and fuller action as clearer light and later occasion might seem to render desirable. The Council was unanimous in its grateful recognition of Government favors in the past and in a cordial desire to co-operate with the Government for a happy solution of all the political problems it is seeking to solve and was exceedingly hopeful, especially in view of the light shed upon the Religious Propaganda situation by a single conference, through its representatives, with the Director of Home Affairs, that by friendly conference, insuring better mutual acquaintance, points of difference in educational matters would be happily adjusted.

A matter of importance was reported to the Council from the United States Consulate General. The communication indicated that it was charged that in Korea missionaries were writing to friends in Shanghai invoking their assistance in securing passports for Korean Students who were trying to reach America. The letter pointed out that such action was a violation of Japanese law and asked that be it discontinued. A resolution was adopted in accord with the request.

CHAS. H. PRATT.



## MEETING OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN KOREA.

General Assembly met under the auspices of the Southern Presbyterians in Chunju Sept. 4-8 this year. It proceeded to do a memorable thing at the very first meeting in the election of a Korean moderator, the first since the Assembly was organized. Rev. Kim Pil Soo of Kunsan held the office very creditably, with occasional assistance from Dr. Moffett who served as vice-moderator. Mr. Pieters was re-elected treasurer, and Judge Ham Tai Yung, of Seoul was elected Secretary.

A person used to the work of one of the older Assemblies in another country might be able to pick flaws in what was done at this meeting, but there is no question that the Korean Assembly is a place of activity and accomplishment. This year there were seven regular, five special and four temporary committees to report; and time was at such a premium that it was even suggested that no one be allowed to serve on more than one committee. The Assembly, too, is developing the tendency, shown by some Mission meetings, to allow no decision of its committees to go uncontested on the floor. At times the Moderator, who had assumed office with a great deal of diffidence, had trouble in keeping the meeting in order according to parliamentary law. He and others will rejoice to see the translation of Roberts' Rules of Order come from the press. No one felt that the meeting had been conducted in a thoroughly satisfactory way; but there was no question that a notable step in development had taken place. There was a new feeling of independence in discussion, more responsibility shown in the disposal of the Church's funds and a dignity in holding for what was felt to be the rightful place of the Church in the nation's life.

Two very regrettable matters came to light. The former treasurer of the Board of Missions and the manager of the Christian News had been found guilty of defalcations to the amount of several thousand *yen*. A few men on committees know this, but the news was not the possession of the body as a whole until it was presented on the floor. A redeeming feature was that both these men had confessed before being suspected, and while one had nothing with which to make restitution, the other had done everything in his power to keep the church from suffering when he found that his plan to restore the money had gone astray. The Board of Missions has, as a result, some 2,500 *yen* tied up in land which in this time of financial difficulty could not easily be converted into cash. There is enough money on hand, however, to keep the established work in operation. When the Assembly heard of these defalcations it was first stunned and then roused to a greater feeling of responsibility.

The Korean Church is coming to realize more about the life and work of a missionary as it hears from its own representatives who have gone to places where life is harder, even, than here. The Assembly

heard from three of its home missionaries,—one who works in the Island of Quelpart, one in North Kando and one in West Kando (the districts just north of Korea), and from one of its foreign missionaries to the Chinese in Shantung. Hardships beyond measure they have had to endure. They have had to live the life of the people to whom they have gone, not having the advantage of the foreign missionary to this land whose home, at least, is separate. They are standing up for the principles which have been instilled into them, and the churches which they establish promise to have the right Orientation from the very beginning. The missionary to Shantung is to spend a week in each of the Presbyteries before returning to his field of labor.

The Korean members of the Assembly know that their work is not perfect, yet membership in such a body has given them new vision, and they are expecting the Church in this land to take its place in the life of the world.

WM. C. KERR.

## THE NORTHERN PRESBYTERIAN ANNUAL MEETING.

The 31st Annual Meeting of the Korea Mission of the Presbyterian Church in the U.S.A. was held in Pyeng Yang, Sept. 12th-22nd, 1915. It was a splendid meeting with inspiration and aggressive work done. It would be hard to find a gathering anywhere in which more vital interests center. Itinerators and translators; doctors and teachers; nurses and home-keepers; new missionaries, all awonder at what is so new and hesitant as they await the Mission's plans for their life work now actually begun, and old stand-patters who carry hand-bags full of data and rush from Committee to Committee as though the whole Mission depended on their wisdom for guidance; the metropolitan brother rushing in on a midnight train with one small hand-bag and his cane and the brother from the Kangkei Mountains, who has come for days gliding down one of the world's beautiful riverways with an outfit of boats and servants and babies and baggage enough to stagger a timid soul; these all gathered for ten days of business struggle, social refreshment and spiritual uplift. Pyeng Yang is an ideal place for such a gathering and many a sacred memory will remain of the happy days spent together in that great mission center.

The visit of Dr. Robert E. Speer gave special importance to this meeting. The morning Communion service with the baptism of the children prepared all hearts for Dr. Speer's powerful address (of the first Sundry) on "Knowing Christ." For four days every opportunity possible was made to have Dr. Speer give more of his messages. No one who was there can lightly forget how near he carried us into the very presence of the risen Lord. With Dr. Speer came several friends and co-workers who also added to the meetings with their addresses and music.



Two fraternal delegates were conspicuous guests of the Meeting. Dr. A. K. Reischauer of the Japan Presbyterian mission and Dr. G. M. Rowland, the Japan Council's delegate to the Korea Federal Council were both valuable councilors. The new Governmental Regulations concerning Education and Religion and concerning the Propagation of Religions were a matter of great concern to all and these two friends were able to explain the situation and advise the Mission in invaluable ways. The Mission took action approving the Resolutions passed in the Federal Council concerning these new regulations and also action to prevent mistakes by individuals in connection with these new laws.

Medical work had its innings at this meeting in several ways. Dr. Bovaird, medical adviser of the Presbyterian Board in N.Y., showed in impressive words the unique value of the Severance Hospital and Medical College to all our mission work. The work done there, sets the standard in the eyes of non-Christian scientists and officials for our whole propaganda. It was a delight to hear how the Rockefeller Institute Commissioners had praised the work of Dr. Mills in his original investigations. Dr. Bovaird's address was a capital introduction to the big plans Dr. Avison unburdened himself of before the Mission. It does one good to see the large vision and boundless confidence of success that carry Dr. Avison on victoriously where others would halt. The Mission adopted with applause his plans for inter-denominational union in medical work and for establishing wholesale departments and for developing larger home support through an American Committee.

Some Annual Meetings seem to be little more than a struggle over finances. Divisions of grants and estimates and percentages and deficits and balances and appropriations and audits and struggles over the new requests; these are all necessities of the task and wearisome enough, at times. But what should be our joy this time but to have our real head Treasurer with us to flatter us with his approval of our financial methods and best of all to walk right out in front of every body and throw a beautiful bouquet at the feet of Mr. John F. Genso by saying that he was going home to see if he could find like men for all the other Missions under the Presbyterian Board. Such words are reward enough to cheer on our Treasurer and make the poor wrestlers with figures who inhabit the Fiscal Committee rooms bend to their midnight task and add up the long columns of Estimates once again to make it doubly sure. Half a million *yen* pass through the Treasurer's hands annually and it is high praise to the Fiscal Committee's laws that they guide all this money properly and divide it justly between all the needy departments of a large Mission.

The Union College question was up for consideration again and the Mission voted to ask the home Board to arrange for the carrying on of its part in the College independently of the Mission. Objection to participation in the institution was based upon the inability to exercise proper field control of the school and disapproval of the standards proposed for the school in the Constitution. The other schools of the

Mission seem to be doing good work but the financial demands, incident to employing Japanese teachers, caused quite a struggle to adjust moneys so as to meet this new set of bills. Educational work is becoming necessarily expensive. If the present increase in the cost of schools continues, new means for carrying them on will be required. During the educational discussions the Mission came to new realization of the unique and influential position held by Dr. Adams as Secretary of the Educational Senate. His knowledge of educational affairs is of inestimable value to the Mission.

The hard problem of the Annual Meeting centered in the Apportionment Committee. Changing of the homes and lives of fellow missionaries by the votes of a Mission is always a matter freighted with great concern and this, coupled up with the great needs of the various sections of the country for re-inforcements of workers, adds weight to the Apportionment Committee's burden. The Mission's work grows more and more complicated each year and though the Korean Pastors now carry a large part of the work formerly done by Missionaries, still, new tasks develop with the growth of the church. Bible Institutes are growing up in all the stations and the teaching of these Bible schools is becoming a large problem. The struggle to get exchange help in various kinds of work between the various stations grew intense near the close of the Meeting. Especially did it become apparent at this meeting that the force of Evangelistic and Educational Women workers of our mission is insufficient to bear up under the heavy burden of the growing task. A special Committee was appointed to make an emergency appeal to the home Board and Church for relief by sending out more workers.

The Mission took exception to the action of the Federal Council's action in settling aside part of the Hymn Book Fund for the publication of the new News Paper without first obtaining the approval of the Missions that contributed the money. But while disapproving of the method of procedure the Mission voted its consent for the Council to employ the Fund for the purpose planned, so the Mission's criticism need not interfere with the starting of the paper. The Mission was very reluctant to have to accept the resignation of Dr. Wells and forward it to the Board. Dr. Wells was voted an associate member of the Mission by a rising vote. Dr. Baird also resigned from his position in the Pyeng Yang College. He was granted special leave to go to Mrs. Baird who is in America.

Other factors of the Meeting were the Women's Meeting, the exhibits of the industrial departments of the schools, the social gatherings and musical programs. The ten days were full of toil and joy and after the farewells were said all turned homeward with new strength for the tasks of the year to come.

HERBERT E. BLAIR.



## REV. JOHN ROSS, D.D., OF MANCHURIA.

PIONEER TRANSLATOR OF THE NEW TESTAMENT INTO KOREAN.

The Rev. John Ross, D.D., of Manchuria, died in Edinburgh, Scotland, on August 7th, after a brief illness. He retired about five years ago from active mission work in Manchuria and went to live in Edinburgh, where he continued his literary work and at the time of his death was engaged in translating some old Manchu books.

He arrived in China in the year 1872 and soon after suffered the loss of his wife. He, like Hudson Taylor, was very desirous to work in the interior and where no other missionary had laboured and so removed with his infant son to Moukden. He was soon visited by crowds of people who wished to see the "foreign devil" who had come to live among them. Fortunately Dr. Ross could endure any amount of personal insult and inconvenience, believing as he did that patience will always win out. Among others who visited him were Korean traders and as most of them could speak some Chinese, Dr. Ross learned from them a good deal about what was then the "Hermit Kingdom" and becoming deeply interested in the people and their language, with the help of a Korean, compiled a Korean-English primer and soon translated some leaflets on Christianity. Later, with the hope of interesting the home Church in the Koreans, he wrote in English a book to which he gave the title, "Korea, its history, manners and customs."

In 1875, with Rev. J. McIntyre, his colleague and brother-in-law, he began the translation of St. Luke's gospel into Korean, which he soon completed and which he hoped that either his own Board or the National Bible Society of Scotland would print but which they were unable to do.

In 1880 he approached the Rev. Dr. Wright, the Editorial Secretary of the British and Foreign Bible Society, with the object of securing financial help for the publication of the books of the New Testament he had translated. Dr. Wright in his warm, impulsive Irish way accepted the manuscripts of the depressed Scotch missionary and after making what investigations he could as to their value, the Society he represented refunded to Dr. Ross the initial outlay connected with the translation and made it possible for him to proceed with the work of printing.

Dr. Ross had to have the characters for moulds for the casting of the type cut from his own designs and then he had to cast the type and set up the book. As he had no practical knowledge of printing and could secure no assistant who had had any experience with moveable type, his task was by no means easy. He, however, was not a man that could be discouraged by technical difficulties and he kept at the work and in 1881 the gospels of St. Luke, and St. John, the first gospels to be printed in Korean, came from the press. This was followed by Acts in 1883 and in 1887 the whole New Testament was published.

With the publication of the Scriptures arose the problem of their circulation. At this time Christianity in Korea was a proscribed religion and anyone propagating it, did so at the risk of his life. However, some

Christians were found who were willing to incur this risk. One, at least, made the trip to the capital before the arrival from America of the missionaries under appointment to Korea. Some of the unbound books were tied up in bundles, as used up official papers were, and carried into Korea by traders from Moukden and of this Dr. Ross wrote to the British and Foreign Bible Society, which bore the expense of this pioneer work: "This work is at present not altogether free from risk.....and instances of blessing are not wanting."

Ross's translation of God's Word, admittedly not perfect and bearing many signs of Chinese idiom, was read and understood sufficiently to lead many thousands, if not to become converted, to be well versed in the general principles of Christianity and northern Korea was more or less permeated with Christian ideas and the soil not a little prepared for the harvest that has since been reaped.

In the years 1897-8 the Rev. J. N. Graham, of the Scotch Presbyterian Mission, the Rev. F. H. Sprent, of the Society for the Propagation of the Gospel, and the writer, who had Korea assigned to him as a part of his field of labour by the British and Foreign Bible Society, made a tour of the valleys west along the Yalu from Kangkei. We found, after a tour of several weeks, that we had a list of names of over 600 heads of families who professed to be Christians and who had put away all outward traces of idolatry and longed for baptism. Some had been waiting for seven or eight years for admission to the Christian church and offered to pay for teachers if they could be sent to them.

In the death of Dr. Ross, although a missionary to the Chinese, the Koreans have lost a loyal friend and one who laboured hard and journeyed long and often in those early days that they might have the Word of Life.

R. T. T.

## BIBLE CLASSES.

The first thing in the discussion of our subject is to get a clear idea of what a Bible Class and its important features are. We have a very good description of what was in many ways an ideal Bible Class in the book of Nehemiah, chapter 8, vss. 1-3, 8-9, 13 and 18. If you read the account you will find that

"And all the people gathered themselves as one man unto the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the Law of Moses which Jehovah had commanded to Israel. And Ezra the scribe brought the Law before the assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the broad place that was before the water gate from early morning until mid-day, in the presence of the men and women, and of those that could understand; and the ears of all the people were attentive unto the Book of the Law.....And they read in the book, in the law of God, distinctly; and they



gave the sense, so that they understood the reading. And Nehemiah who was the governor, and Ezra the priest the scribe, and the Levites that taught the people said unto all the people, 'This day is holy unto Jehovah your God; mourn not nor weep.' For all the people wept when they heard the words of the Law.....Also day by day, from the first day until the last day, he read in the Book of the Law of God."

There were at least four features about that class which we should try to keep in mind in all Bible class study.

First. They *all* turned from their usual occupations to spend day after day in constant attention to the matter before them. Whether men, women and children shall all study at the same time or different times, yet every member of the church should have these periods of study.

Second. The thing with which they were occupied was the Word of God. So, in our classes it is God's Word that should be studied. Great caution should be used in introducing other subjects, however good and necessary they may be in themselves. Lectures on evangelistic work, care of children, hygiene, pedagogy, etc. are all subjects that the Koreans need to study, but if introduced at all as distinct subjects in *Bible classes* apart from Scripture study it should be done very sparingly. It is doubtful whether much of the instruction given by the foreigner at such times on those subjects ever accomplishes very much. It is almost impossible for us to put ourselves in the place of the common run of Korean men and women, with their past history, heredity, habits of thought, their outlook upon life, their resources mental and otherwise, their habits of life, their surroundings, etc. and meet their present need. Let us not allow anything to crowd out God's Word in these popular classes. Rather let us introduce them to God *through His Word*, and Christ by His Spirit, will guide them and teach them according to their present need.

Third. In that class held so long ago, they read in the Book distinctly, and they gave the sense, so that they understood the reading. That is, they expounded what the Book said. So, in our classes, the supreme teaching is that which simply makes clear just what the Bible teaches. That kind of teaching produces positive results, and at the same time builds up a bulwark against error. Christian Science, Millennial Dawnism, the so-called New Theology and other modern vagaries cannot thrive in an atmosphere where the rank and file of the church are grounded in the teachings of the Word.

Fourth. When God's Word was taught then, it was intended to, and did produce results. The people wept when they heard the words of the Law, and they immediately set to work to bring their conduct into line with the requirements of the Law. All our classes should have an immediate and practical aim. Not merely to pass a pleasant week in an otherwise dull season of the year, but to bring men face to face with God, to inspire faith, deepen consecration, inspire love, brighten the hope and correct the habits and life.

I shall be very sorry if the "Poo-hoong-wheis" (revival meetings) shall ever *take the place* of our Bible classes. A Korean pastor remarked to me once with deep conviction, "The 'sai-kyeng-whei' (Bible class) is the life of the church. It brings revival to us every winter."

If we accept the above as the true description of what a Bible Class should be it will help us in deciding some of the details of it.

I would like at this point to call the attention of any who may not have seen it, to the thoughtful article on "Classes" in the February number of the *Korea Mission Field*.

Classes may be divided for the purpose of discussion into three kinds, local, district and general; and each kind must in some ways be treated differently.

Let us notice first, the General Class, which is held for a large section, usually at the Mission Station.

What are some of its problems and how may they be met? One problem that we have had to meet has been that of a constantly changing personnel. Attendance on the part of many is not constant each year. Another problem is the large number of men that it is necessary to have in a division. The number is apt to be so large that it is impossible to do good teaching, especially in subjects upon which men wish to ask many questions. Another problem is that so many men are late, one, two or three days; and then again about the sixth day of an eight or nine day class they begin to go home. Another problem is that of assigning the men to the proper grade. They come from various districts and many of them are strangers to the committee having the work in charge.

In view of these problems I offer the following suggestions. First, the inspirational idea should have a large place in this class. See that the subjects taught, meet a present need or condition. Aim to have an evangelistic campaign work out as the result of the class. Or, if there are conditions of special difficulty common to the field, such as those that the people are passing through at the present time, those parts of the Bible especially appropriate to such conditions may well be studied. Or, if the spiritual level has declined, make this class a means of presenting truths suited to bring about a revival.

Second. Each year's course should be fairly complete in itself. I doubt the advisability of trying to follow a hard and fast course of study in this class, but if it is done, each year should be measurably independent of other years.

Third. More of the lecture method should be used in teaching. Not much questioning should be allowed. It is too apt to take up the time of many men with something in which only a few are interested.

Fourth. Missionaries should keep their hands on this class as long as possible. There should be enough of them at least to work out the plans. There are few things in class work more difficult than planning and carrying out this class so as to make it what it should be. In our station this class is now in charge of Presbytery, and at the present time



there is but one foreigner on the committee. I do not think it is the best thing for the class.

Fifth. The committee on the assignment of the men to their grade as they come in. We have a large committee composed of men from all the districts. Some one or more on the committee are likely to be acquainted with most of the men who come in. If any one has a better plan I wish they would explain it.

Finally, some of the above suggestions may be modified in the higher classes where the attendance is more constant.

Let us notice, in the second place, *The Local Class*, that is, the class held in each church, large or small, once or twice a year. All our churches hold such a class at least once a year, of a week each, and most of the churches hold a second class in the summer during the rainy season, but this second class is apt to be somewhat uncertain.

As for the teachers, the helper takes the lead in churches without a pastor. In the larger groups, by an exchange with the helpers in other circuits, he gets assistance from outside. He is also assisted by the best of the local men; elders, deacons and leaders. For teaching in these local classes I also have a list of the best men, not helpers, available for teaching in other churches in my circuit. This class is in charge of the helper and session—if there is a session, but if not, then of the helper and leaders. The missionary should counsel with the local church officers as to plans for the class. My helpers also send me a report of the classes they hold, the course of study, teachers, attendance and items of interest.

Have any of you been in the habit of giving special instruction for training these Bible class teachers, and if so, how? Most of my helpers being from the Seminary I have not felt the need for this so much as for some other things.

As for the course of study it is second in importance only to the teaching force. Its importance has been emphasized to me the past months and I hope to give more attention to it in the future. It should be adapted to the age experience of the church, to their previous knowledge and ability to grasp spiritual truth. Study the particular church and its needs.

Shall a course of study covering a number of years be formed for the local class? In many cases this can wisely be done, but those in charge should hold themselves free to depart from it to meet a special need that may arise.

I strongly deprecate an attempt to establish a uniform course of study for a whole district, though many churches in a district may be studying the same course to advantage. The tendency to-day is of course to reduce everything to uniformity. Where there is no sacrifice of life and usefulness uniformity may be good, not otherwise. Our Presbytery referred the matter of a uniform course of study for local classes to the Class Committee of Presbytery. The Committee met and discussed the subject. I did not express my opinion till the Koreans had formed theirs. The deeper we got into the subject the greater the

difficulty appeared, and while some of the members originally favored it, the Committee finally unanimously decided to report against it, and in favor of leaving the matter in the hands of the authorities of the local church.

The course of study for a local church should have a "natural progression (K.M.F.) giving the student a fairly rounded out idea of the Bible as a whole."

The third kind of class is the District Class. This comes between the general class and the local class, and is the class held in a missionary's district, or there may be two in the district. In my own field this is more important than the general as it is more generally attended by my people, being more accessible for a larger number of people. To a considerable extent it partakes of the nature of the general class and is governed by some of the same rules.

In arranging the schedule for this class all the helpers work over it together first with the co-pastor or pastors. Then I go over it with them.

We have no course covering a number of years, as yet, but think we shall frame such a course, making each year's work fairly independent of the others, yet with a natural progression.

CHARLES E. SHARP.

## A YEAR WITH THE LEPERS IN KWANGJU.

It is just a little over a year, now, since Dr. Wilson left for America on his furlough, leaving me in charge of the men's leper hospital in Kwangju. I know very little about the disease for I am no doctor, but there are a few outstanding features which even a layman cannot fail to observe. A man without a sign of an eyebrow, face bloated, fingers bent at right angles and with sores insensible even to a probe; such a man is in all probability a leper. The disease seems to attack the limbs first, which literally rot away. The worst cases would seem to be enough to melt the hardest heart; but leprosy is so common here and the people so powerless to help in their extreme poverty, that their hearts are generally untouched by the pleas of the lepers.

To show their condition let me give an example. Kim lived in his one-roomed house with his wife and two children. Life at best was a bare existence, his occupation being that of a farmer. He works just one acre and the rent on that was one half the crop besides his having to pay the land tax. Only about half the year could he get his three bowls of rice per day, and the rest of the time he lived on weeds, or barley in season, or sometimes went without. When he married he went into debt and when his father died he added to this the debt caused by the funeral expenses. The debt did not amount to more than a few dollars, but it bore interest at 30%, so that with an occasional day's work at fifteen cents and with small farming resources it was hard for him even to pay the interest. Although his case was not extreme it was bad



enough as far as physical comforts go. Then, too, all those things which we Christians esteem the highest things in life, knowledge of God, love for a Savior, hope of life eternal, forgiveness of sin and an inner spiritual life of peace, all these were entirely absent from his experience.

Added to all these things Kim became a victim of the dreaded disease. At first he did not know what it was, but month by month its symptoms showed plainer and plainer. His strength failed, little by little and he borrowed more money and bought native medicine which, of course, did him no good. For a year or two he managed to get along some way and then calamities followed thick and fast. The owner of the farm knew of his disease and refused to allow him to rent the place as before; the creditors seized his house, the wife and children went back to her mother and soon the news came that she had another husband. His relatives would have liked to help him, but they, too, lived in those little one or two roomed houses. Kim's hands became bent and unmovable, so the poor leper, without work, without friends, without hope and without God took the only course left, that of a beggar for the few remaining months of his life. Filthy, ragged, foul smelling, despised, wretched, hungry, kicked and cuffed about, sleeping in ditches and out of the way places, covered with sores and contracting other diseases which so abound in the filth of the Orient, what more fitting object can we find on earth to suggest the woes of hell.

But Kim finds his way to the leper hospital where, fortunately, he is taken in. He gets his first bath for months; his sores are washed and bandaged, his top-knot is cut off and his short hair is freed from lice, new clothes without vermin are supplied and a big bowl of rice with a warm clean room complete the wonderful change. Care and cleanliness heal the sores, filth diseases vanish and so he has a new hold on life. But the most wonderful change of all is yet to come. From the day he entered, the other inmates told him of Jesus, of God, of eternal life and of a heaven where there would be no more pain. He was told to learn to read as soon as he was able. He said he could not learn as it was too hard and he was very stupid. But the manager was insistent that he should try and another inmate of the hospital was assigned to teach him. So he made the attempt and in a few weeks was reading well enough to stand his examination and was given a New Testament. By attending prayer in the chapel every morning and the Bible classes in the evening, he learned the commandments, read the story of Jesus in Mark, which in time had its wonderful effect, and Kim knew Jesus in his heart.

This story of Kim is more or less duplicated by many other inmates of the hospital. Some did not reach the stage of beggarhood, some had well-to-do relatives, some still owned their homes, some were not quite as far gone with the disease, but others had to be carried to the hospital, others came but to die, others also, have shown wonderful progress in Bible Study.

I wish some of you could see the maps that certain lepers drew from memory holding the chalk between the second joints of their

bent up fingers. Three have recited the shorter catechism. But when it comes to Bible Study we have some shining lights, for some of our best Bible students in the field are in the Leper Hospital.

It was also my privilege to baptise twenty-eight in the men's hospital this year. This ceremony with the announcement of a large number of new catechumens, celebrations of the Lord's Supper and awarding Bibles for recitation of catechism, was a great source of joy to me, and thanks to God, a fitting close to a most successful year in His service.

This is only an account of the men but there is also a Hospital for the women, of which I must tell you another time.

J. V. N. TALMAGE,  
(Superintendent, pro-tem.)

## OF SUCH IS THE KINGDOM OF HEAVEN.

"Will that keep him from having marks on his face, Pueen?" she asked in her soft, low voice, looking with pride on her little boy's clear healthy skin. It was a young widow who spoke, who one day in the early spring when the fear of grievous sicknesses comes, had asked: "Pueen, can our doctor vaccinate people so that small-pox won't enter them?" "Why, yes!" was the reply. "And Yohann hasn't been vaccinated yet, either, so let us arrange with the doctor to vaccinate them together."

So she came, carrying on her back a little boy of three so like his mother that even had they been seen apart it would hardly have been necessary to ask: "Is he your son?"

Korean babies are, alas, too often puny and small and diseased, but his mother might well be proud of the firm rounded limbs and clear healthy colouring of sturdy little Suktaikie. Though Yohann—little John Watson—is usually supposed to be much older than he really is by the Koreans, no one would have doubted for an instant that he was much the younger of the two little boys who sat with bared arms in the doctor's surgery that day.

And then there were always mutual enquiries, until without any trouble both sore arms were well again; but by and bye when the hot summer days came little Suktaikie fell ill, and the little mother, carrying him up to see the doctor, looked so anxious as she said: "Pueen, you have the Moksa as well as Yohann, but this is all I have." We comforted her as well as we could, and glad we were when the little fellow, through his mother's care, was quite himself again.

So we grew to love the gentle little mother, and greeted her always with, "How is Suktaikie?" watching the warm glow of her eyes as her quiet, sweet voice replied.

Gentle she is; but Suktaikie's mother is a battler too. Now we are rarely disappointed when we look for her face in the church; but it is only nine or ten months since Miss Moore asked: "Do you know the young widow with the pale clear complexion who comes sometimes to



church? She works in the net factory." And till then we had rarely seen her. She had come to the church at times two or three years before, but her husband had not been pleased and the grip was not strong, and she had just dropped away. But a few days later she came to the mission house for a sight-see, and in conversation with her, watching the sweet attractive face, and listening to the clear soft voice, we loved her, and gathering from her words something of what life must mean to her, at once we respected and admired her too.

Widowed at twenty-two, with the fair clear complexion that Koreans admire, and attractive in bearing, the path she might have chosen is a gayer, less strenuous one, and one not dishonourable in Korean eyes; but Suktaikie's mother chose, and chose naturally, the stern rough way of toil, and became a worker in a fishing-net factory, breadwinner not merely for herself and her little son, but for her aged parents—mothering, if would seem to us, not merely her little son, but her fragile old father and her mother as well.

She had begun to come to church again, and in spite of difficulty in the home and amongst her companions attended frequently. Then she began to come to class each Sunday afternoon, to study and prepare for baptism. The first time she came someone asked that we begin by singing Luther's Cradle Hymn, which we did, the little widow following the words in her book. When we had finished singing she asked, "Did Jesus really come to earth like that, Pueen?" and her soft brown eyes looked so eager and interested that we left the lesson prepared for the day, and class and teacher joined in telling the simple Gospel story. Yet before this she had called herself a Jesus-believer. She had come to church, and the winsomeness of Jesus, revealed, perhaps, in the relating of some incident of His life, had won her love; but this was the first time she had listened to the beautiful story as a whole, and the delight of telling it to one so interested was a deep joy to each of the rest of the class. It was as if we heard the story afresh. The fine eyes glowed and the sweet face showed every shade of expression as she listened, revealing the mother-heart thoughtful of her only little child as she heard of the Father sending His Only Son and of the coming of the Christ Child to earth. Such as she, surely, gentle and pure in heart, was the mother who nursed the little Babe in Bethlehem—revealing pain in His sufferings, joy in His joy, intense sorrowful interest in His crucifixion and in the cause, and joy and relief in His resurrection and ascension, and in His future coming again.

Thus our interest in the young mother grew, and we watched eagerly for the sweet face each Sunday. Sometimes, at first, we missed her, and afterwards she would explain in her simple way that she is paid by the amount of work she does, and so it is hard, on account of the people dependent on her, to leave work on Sunday. But gradually, without, I think, being told directly she must, but gathering it from her study, she has come to be more and more regularly in her place Sunday by Sunday, and often at her side there sits the little boy with the face so like her own.

Meanwhile, she studied with wonderful interest and zeal, and so a short time ago was examined for the catechumenate, her answers revealing a surprising insight, and much appreciation of all she had learnt in a few short months. Frequently answers are given by rote; hers show real thoughtfulness and real understanding. She is one of those whom the very winsomeness of Christ has won. Questioned as to her reason for wishing to go to Heaven, she replied, "That I may see Jesus."

In the Master's garden there are flowers of every kind that bloom, strong, fragrant roses, half-hidden violets, bright peonies and sun-flowers, and honest simple daisies, and Suktaikie's mother is a pure white lily.

One is struck always by her loving greeting, her sympathy for others, her anxiety if there is the slightest sickness amongst the missionaries, and by her gentle aloofness past which scorn and criticism and persecution flow unnoticed.

Such is Suktaikie's mother, a woman every inch, a mother good and true, a battler, the breadwinner for her home, and withal pure and sweet like those who "shall see God," and with a faith like the faith of those of whom Christ said: "Of such is the Kingdom of Heaven."

MRS. R. D. WATSON.

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## LIGHTS AND SHADOWS OF AN ITINERATOR IN KOREA.

I want to tell you about some of the bright spots I have found in traveling among the Korean villages, but will try to keep the shadows for home consumption. On course such a story may be a little misleading, but we cannot help that, for we are told that is the kind of story Americans like and will read.

At Tongyung I was surprised to see a bell hung in a tree some distance from the church. Later I learned that it was the church bell and that the tree was the abode of the spirits formerly worshiped by the villagers. Is this a fulfilment of the promise "The gates of hell shall not prevail against it?"

The Korean Christians by diligence in business and Sabbath observance are giving their testimony. Where the people used to say that they could not be Christians because they were too poor to keep Sunday, the Christians are known to live as well or better than their neighbors and have become models of industry to them. Among the first believers at this same place was a small merchant named Paik, who for years had a hard time to keep the wolf from the door. While rival merchants, seven days in the week misleading buyers as to first cost of goods and their quality, made a good living, Mr. Paik, refusing to sell goods on Sunday and to deceive his customers, made poor sales. For five years or more his struggle against poverty was pathetic but his conduct never changed. In course of time he came to be known as one whose word might be depended upon. Now he sells goods



where his rivals cannot and is in comfortable circumstances, thus illustrating that "godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

While doing some pastoral work in one of the neighboring villages I was led to the house of a family lately identified with the Christians and was told that they had become worshipers of the true God in this way. They were moving into a house lately bought of a Christian when the former owner said to them "This is not a spirit worshipping house but a God worshipping house. I have worshiped God three years in this house and have prospered. I hope you will do the same." The family replied that they would not worship devils in that house but would worship the true God. They have since been regular attendants at church services.

At Hamyul, Mrs. Whang, a young heathen woman, heard the gospel from a woman neighbor and began to attend the church with her. Her husband opposed her being a Christian and forbade her attending church. For not obeying, she was abused and beaten repeatedly. When her husband threatened to cut her hair she meekly replied that she would then go to church with her hair shorn. Despairing of changing her mind he sent her back to her parents. Afterwards, repenting of his folly, he induced her to come back to him but with the understanding that she might go to church all she wanted. Knowing not how to read and not having any one to help her in the home and little help outside, she has poor opportunity to learn, but she is a regular attendant at the services and is a hopeful applicant for baptism.

Han Meng Po was a member of the church at Hamyul and his wife was a catechumen. He joined the rebels, was arrested and for three years his people did not hear from him. His mother-in-law returning from the Capital said that she had seen him frozen to death in prison and urged her daughter to marry again for support.

The daughter, reduced to begging, with two children dependent upon her, married a believing widower. One year later her first husband appeared and claimed her as his wife. She went to him though he was no longer a believer. When she became seriously sick he prepared to sacrifice to the spirits. She protested and urged him to pray to God. He asked if God would hear such a sinner as he. She told him that God would hear him if he would repent of his sins and determine, by the grace of God, to live right. He knelt down and prayed as best he could. From that time she began to improve and was restored to health. They are now earnest Christians.

A personal bright spot is the appreciation of the people. In their prayers, and to us personally, they often express their gratitude for what has been done for them, while their zeal in communicating their blessings shows that their professions are real. They deserve the best we can give them.

W. B. HARRISON.

## THINGS KOREAN.

### I. KOREAN COFFINS.

We are holding a class here. As I teach the Gospel of life, I sit on the floor of the guest house with my back against two shiny black coffins, piled one on the other. I felt tempted to sit on top but that might not have been polite. I am not sure of Korean etiquette concerning sitting on your host's coffins.

These coffins are evidences of the filial piety of our host, who, according to Korean custom, prepared them, one for his aged mother and the other for his more aged "great mother" *i.e.* his father's oldest brother's widow. The old ladies shift their gaze from the polished boxes to their dutiful son with proud and happy eyes.

Pray for them that they may listen well to the preacher as he tells them of the Way of Life and tries to prepare them for the inevitable, which these coffins so plainly indicate.

\* \* \* \* \*

The dutiful son in Chosen thinks this a pleasant way of showing his filial piety. We may not think it cheerful but as long as his parents are so pleased and satisfied it must be all right. It is another evidence of the common sense of the Far East about some things concerning which we have lost our common sense.

As soon as the parents reach the age of sixty years, the son lays away—often in a conspicuous place—the caskets that shall contain their earthly remains. It sometimes makes one feel slightly melancholy—perhaps nervous—to be entertained for the night in a room that contains these tokens. One night many years ago we were so located. The coffin was resting on two rafters that extended along the end wall of the room—such as are found in all country houses and are so useful for holding the household clothing and pumpkins and for bumping your head. The ends of these rafters extended thro the wall and projected a foot or two under the eaves on the courtyard side.

Shortly after we blew out the light and lay down—just as we were dropping off—out of the coffins began to come forth sounds such as ghost stories say dead men make when they think of their post sins and toss uneasily in their coffins.

My Korean companion stood it as long as he could and then we lit the lamp and got up to investigate. Lifting the lid we found nothing but dust inside. Still the noises came forth as soon as we let it down and stood silently listening. Finally, the Korean burst into a laugh, opened the door into the courtyard and investigated the ends of the rafters. He was right. The family chickens were roosting on those ends, and every time they scratched the rafters the coffin, acting as a sounding board, repeated the vibration and threw it back and forth within its cavity.

However, this discovery did not cure the insomnia of the chickens



nor the consequent insomnia of the travelers, till the sun rose, and the crowing of roosters, the stamping and neighing of horses, the squealing of pigs, the quacking of ducks, the crying of babies, the barking of dogs and other noises human and in-human poured in from the courtyard, drowned the noises of the chickens turning over on the rafters and lulled us to a morning nap—until the flies woke up.

F. S. MILLER.

## II. A LIVELY CORPSE.

Ten years ago there died in Seoul a celebrated policeman who was popularly called "The Hawk" because his marvellous power of sight equalled that of the bird. Many are the stories that are told of his constabulary skill, but perhaps the most startling is the following :

One night as he was on his rounds in a part of the city in which many rich gentlemen lived, he heard a curious commotion in one of the houses. It was not the lamentation for the dead which breaks upon the stillness of the night when a husband or child passes away ; nor was it the screaming of the *mudong* as she tries by her incantations to frighten away the spirit of disease. It was a quite unfamiliar sort of disturbance and "The Hawk" paused at the gate to learn what it might mean. Presently there was a murmur of excited voices and a great shuffling of feet inside the gate. It was opened and out came a crowd of men and women servants pale and distraught, each seeming to be seeking safety in flight. The policeman drew one of them aside.

"What is the trouble here?" The man tried to wrench himself away, looking over his shoulder as if fearing that a ghost were after him, —but "The Hawk" held him fast.

"Trouble ! why trouble enough ! the master died yesterday and we had him all clothed in burial garb ready for the funeral, but to-night he suddenly rose from his coffin and now he stands there in the middle of the room staring straight ahead and not saying a word.

We have done nothing wrong, that he should come back to life,—no one has let a cat into the room that he should stir from the sleep of death, and yet there the gruesome thing stands, and whether it be man or spirit I dare not guess. For heaven's sake, let me get away from the place !"

"Very curious," mused the officer, and drawing his club he entered the court yard. The house was completely deserted. "The Hawk" glanced sharply around and then entered the room where the dead should be. "The *thing* was still standing there in the middle of the room gazing upward into space, wrapped in its cerements. It took all the nerve the policeman could muster to approach it, but he did so and now the two stand facing each other, the living and the dead. "The Hawk" aimed a blow with his stick and struck the corpse in the face. It never moved. A thrill of genuine fear went through the limbs of the officer, for it is no safe thing to be playing tricks with a real corpse, as he well knew ; he struck again, and this time the secret was out, for the supposed dead man, instead of falling over like a log, crumpled down at the

knees and lay all huddled up on the floor. The officer whipped out his cord, tied him neck and heels and then demanded in a stern voice,—

“What have you done with the corpse, and where are your accomplices?”

“Under the floor,” whimpered the thief, “and the other fellows are hidden in the *tarak*.” The policeman turned back the mat and saw a loose stone slab beneath which lay the genuine corpse. The gang had entered and played a trick upon the people to frighten them all away, after which they intended to loot the place.

*Korea Review.*

## CHILDREN'S CORNER.

### LEARNING TO PRAY.

Some months ago we were talking about Korean children beginning to go to school, to a school where they could learn about things they wanted to know. But there are some Korean schools, where they learn how to say their prayers. You would certainly think their mothers could teach them *that* much, wouldn't you? But up on a beautiful high mountain in southern Korea is one of these schools. There is a big crowd of little boys, and the teachers are all priests of Buddha, that is preachers or ministers of a heathen god, who really isn't anything at all, but just a “pretend” god people have made up, like you make up a dragon in a fairy tale. The school room is a temple of Buddha, like a church built for the heathen god, and instead of a blackboard and desks and chalk and things such as are in any school room you ever saw, there is only a whole lot of idols. Some of these are images of Buddha, great big wooden figures, large as a grown man and ugly as an old rag doll, the kind of things that I should think would make the little boys scared when they lie down to sleep in the dark and remember what is standing in the corner. But those great dolls are not all; there are four big brass tigers, too, in that curious school, plenty large enough to use for hobby-horses. If the teacher should just go out at recess, wouldn't a room like that make a grand jungle, where you could play tiger-hunt with bamboo bows and arrows? But do you know what those little Korean boys do with those big wooden dolls and brass tigers? This is the strangest thing of all,—they say their prayers to them! I told you that in this school they were taught to say their prayers, and these are the things they pray to. And their teachers, the priests, pray to the idols too, and teach the boys very carefully, hour after hour, so that when they grow up they can be priests themselves.

Long, long ago on another mountain. Mount Carmel, there were some heathen priests praying to another old, made up heathen god that they called “Baal.” It is a splendid story, so if you do not know it, get some one to read it to you out of the Bible. All day long those priests prayed and called and cried out loud: “O Baal, hear us.”



And what happened? What would you think would happen? The Bible says: "There was no voice, nor any that answered." How could an old idol made out of wood or stone or brass answer? How could a pretend god that you had made up in your mind, answer?

And then when you think of the strong, true God, your Father in Heaven, loving to have you pray to Him, wanting to help you in every way, always *listening* to you,—better even than mother, who is sometimes busy or talking when you try to ask her something, does it not make you ashamed to think how little you often care about your prayers?

God has been so good to all of us who know about Him. Even if you never thought of it before, you can thank Him right now and always after this that you have the true, real God to pray to, and that He listens and answers. And best of all you can ask Him to let the little heathen children soon learn about the true God and true prayers.

MRS. L. H. DANIEL.

## NOTES AND PERSONALS.

A son was recently born to Rev. and Mrs. Wm. Scott, of Wonsan.

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A daughter, Anna Barbara, was born to Mr. and Mrs. John F. Genso, in Seoul, September 23rd, 1915.

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Miss E. Pash who, about a year and a half ago, accompanied Miss Perry (who has since become Mrs. Newberry) to England, returned to Seoul the 18th of September.

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Miss L. G. Peart, a niece of Mrs. Newberry, who was left in charge of The British Evangelistic Mission when her aunt departed for England, for more than a month has lain dangerously ill of typhoid fever in the home of Mr. and Mrs. Thomas Hobbs in Seoul. We are very happy to state that about the 23rd of September, Miss Peart began to mend and since then has been steadily improving.

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Rev. E. J. O. Fraser (Sept. 28th) was lying dangerously ill of typhoid fever at Wonsan; let us bear him up in our prayers.

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## REINFORCEMENTS.

A new missionary, Miss Gray has recently arrived for the reinforcement of the Methodist Episcopal Mission, South,—she will be assigned during the Annual Meeting of that mission now holding at Songdo. The Northern Methodist Mission also has welcomed a new worker, Miss Marie E. Church who will teach at Ewha Haktang.

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Chunju Station would like to introduce to the Readers of The Field Dr. and Mrs. Robertson whom we have lately welcomed to our community. They are getting down to the study of the language and are adapting themselves to their new surroundings with commendable ease.

During the past week the Christians of Chunju have enjoyed a rare treat. The General Assembly met in the West Gate Church with an attendance of about 60 Korean Pastors and as many Elders and 53 Foreign Pastors. The ladies of the Station thoroughly enjoyed having the opportunity of meeting old friends and making new ones.

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## FURLOUGHES.

Miss Mary Hillman of Chemulpo has returned to her station after a three year's absence in America spent in caring for her mother, and Miss Lulu Miller, of the same station, has returned from furlough in Germany where an operation was performed on her arm which had been rendered useless by an accident while itinerating. She has regained the use of it tho it is not quite as good as new.

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*Arrivals*—Rev. Corwin Taylor and family to Kongju,—and Dr. Norton and family to Haiju.

*Departures*—Mrs. A. H. Sharp, accompanied by Miss M. Beiler has gone. Dr. and Mrs. Hugh Currell, left for Australia on Oct. 10th. Dr. Cutler of Pyeng Yang, left in Sept.

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*Transfers*—Rev. J. F. L. Macrae of Australian Mission has been changed from Kuchang to Masampo, and Rev. A. G. Welbon and family from Andong to Pyeng Yang, the latter arrangement to become fully operative after their furlough, which will occur in about a year.

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On the evening of September 16th a reception was held for Dr. Robert E. Speer (who was "making an afternoon call in Korea") in the Central Presbyterian Church of Seoul, during which the distinguished visitor addressed a large gathering of his friends.

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During the afternoon of September 17th the corner stone of the Arthur T. Pierson Memorial Building was fittingly laid in Seoul. Dr. Robert E. Speer spoke.

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At three o'clock p.m. on September 24th dedicatory services of the beautiful building of The Union Methodist Theological Seminary were conducted within the structure, in Seoul. Addresses were delivered by Bishop Hoss of the Southern Methodist Church and by Bishop Harris of the Northern Methodist Church.

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On Wednesday evening Sept. 22nd an interesting and valuable stereopticon lecture was given by Dr. T. H. P. Sailer of Philadelphia, who had been a member of the "Speer Party" during its sojourn in the Phillipine Islands, recently, upon the subject of the development of education in those Islands by the United States Government. The lecture was delivered in the large auditorium of the Seoul Y.M.C.A.

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